

A
S E R M O N

Preach'd before the Honourable
HOUSE of COMMONS,

A T
St. Margaret's Westminster;

O N
Monday, the 5th of November, 1705.

BEING THE
ANNIVERSARY THANKSGIVING

For the Happy Deliverance from the
Gunpowder-Treason PLOT.

And also for the
Happy Arrival of His Late MAJESTY
on this **DAY** for the Deliverance of our Church
and Nation.

By *Richard Willis, D.D. Dean of Lincoln*
and Chaplain in Ordinary to Her Majesty.

*Published for the Good and Benefit of the POOR that have
not Six Pence to lay out.*

L O N D O N :
Printed by *D. Brown, in Bartholomew-Close, 1705*

SEERMON

Preach'd before the Honorable

HOUSE of COMMONS

By Mr. William Widdowes

OF

the Ministry of the Gospel

ANNUALLY TRANSLATING

for the Ministry of the Gospel

Concluded-Tenon T. O. T.

And in the

Happy Anniversary of His Late Majesty

on the DAY of the Deliverance of our Church

and Nation

By Richard Widdowes, D.D. Dean of Lincoln

and Chaplain to His Majesty

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GEN. xlix. 7.

*Cursed be their Anger, for it was fierce,
and their Wrath, for it was cruel.*

WE are now met together to return our Praise and Thanks to God for *Two* of the greatest Deliverances which He ever wrought for this Church and Nation.

It is this Day a *Hundred Years* since the First of these our Deliverance from the *Powder-Treason*, which I mention, that we may look upon it as the more solemn Return of the Day after the Revolution of an *Age*, and that we may Praise God the more heartily from this Consideration, That we have so long Enjoyed the Blessing of it, and that we have still the Liberty to meet here to Worship God in Purity, and to acknowledge His Mercies to us, notwithstanding all the *Plots* of the same Party against us ever since.

The other Deliverance we are to Commemorate, is that by our Late Glorious King *William*. The Plot against us in this latter Case did indeed not look so Tragical as in the former, but the Destruction of our Religion, and our Liberty, had very probably been more effectually brought about, had not God been pleased to raise us up a Deliverer. 'Tis to this that we owe the Enjoyment of our present Glorious QUEEN, of our *Parliaments*, and of our Church, and that we have the Power left us at least of Fighting for the *Liberties* of Europe; In a Word, this was a Deliverance as much much desired and longed for *before* it came, as perhaps any ever was, however it may have been acknowledged *since*.

But it is not my Design to enlarge upon these Things so well known to most that hear me; but I shall proceed to the Words of my *Text*, and from thence take Occasion to speak to some Matters proper to the Reasons of our Meeting together this Day.

*Curfed be their Anger, for it was fierce, and their Wrath,
for it was cruel.*

These Words were spoken by Jacob, upon Occasion of the Barbarous Murder of the *Sichemites* by his Two Sons, *Simeon* and *Levi*, of which you have a large Account in the 34th Chapter of this Book; and they easily put us in Mind of the *Black Attempt* of this Day; an Attempt, as in it self much more barbarous; so also much more inexcusable, because the Authors of it professed at least the Christian Religion, and did it under a Pretence of Zeal for it. The *Light of Nature* would easily teach Men that the Authors of such Hellish Designs ought to be abominated by all Mankind, but much more the *Christian Religion*, which is not so eminent in any Thing, as in that great Degree of Love, and Gentleness, and Meekness it requires from all its Members. It not only forbids Murder, and much more the Murdering in a manner a whole Kingdom together, but it forbids all *Wrath, and Anger, and Clamour, and Evil-speaking*, and commands that we should be *kind, and tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us*; If any differ from us, it requires that we should endeavour to restore them in a Spirit of Meekness, that we should with Meekness instruct those that oppose themselves. In a Word, our Saviour hath left this as the distinguishing Character of Christians, that they Love one another; *John xiii. 35. By this shall all men know that ye are my Discip'les, if ye have Love one for another.*

But it will perhaps be asked, if this be the True Christian Temper, how it comes to pass that we see so much of a contrary Spirit in most of the Disputes that are, or have been among Christians? No Disputes being managed with more Heat than those about Religion generally have been.

Now in Answer to this, it must be said, that no question on a great deal of this has proceeded from the same Foundation that other Sins do; from *Pride* and *Anger*, and other Corrupt Affections. But yet if we search Things to the Bottom, we shall find some other *Accidental Causes* which may have had a great Influence in promoting this Humour in the World.

1. It is to be considered that many of those who have a good Sense of God and Religion, yet never were, and I am afraid are never like to be so *wise* as they should be, Good Men may be mistaken, and will therefore sometimes put a great value upon what does not deserve it; and sometimes there are Occasions which do truly require our Zeal and Concern; when a Man is thus *warm'd* by Religion, his Passions may insensibly come into the Matter; The Vices of the Mind are not at any Time so easily discerned as the grosser Sins which belong to the Body; But when once they are mixed with a Zeal for Religion, it is then much more difficult to find them out, and He must be a Wise as well as a Good Man, who can keep all such Mixture out of his Soul when he has to do with that warm Work.

2. It is to be Considered, That it Contentious and Unreasonable Men will begin a Quarrel, tho' it be about smaller Matters, those who most desire to be at Quiet, cannot always enjoy what they desire, but may be engaged without their own Fault in such a Contest. And this is a Case very often happens in the World, that Men are drawn into Contentions by the Perverseness of other People, in Things which they would otherwise lay very little Stress upon; for it may not be fit to suffer themselves, and the Society to which they belong, to be run down by Noise and Clamour, tho' the Matters in themselves are not of very great Moment; and in this Case, tho' a great Stir be made, yet a few Persons only may be justly Chargeable with the Fault of it.

3. I doubt it often happens that Men foment Heats and Animosities, and keep up Parties, that they may serve their own Turns by being at the Head of them; And Good Men do not always know enough of the World to be aware of this, or to suspect the Designs of those who profess great Zeal and Friendship for them, and by this Means they are often betrayed into unreasonable Fears, and Jealousies, and Suspicions of one another, which will almost of Course raise Heats, and unjust Censures, and sometimes make Men proceed to Acts of Violence. This has been so common a Practice, and so obvious generally to all indifferent Standers by, that one would wonder it should so generally succeed as it

has done. And I cannot but believe that our own Divisions at Home could not have been kept up so long, and so apparently against the Interest of our Church and Nation, or have been carried on with so much Heat without some such evil Practices.

4. It must be Confessed that upon these, and other Accounts that might be mentioned, all Parties of Christians have gone too much from the True Spirit of the Gospel in the Management of their Differences with one another. But I do not know any Party of Men who make it a Principle of Religion, and a necessary Duty to Murder or undoe Men for the sake of Christ but those of the Church of Rome. The Truth of it is, as that Religion, so far as it differs from ours, consists wholly of Human Inventions, brought in to serve the Pride, and Interest, and Ambition of those that are the Governours of it, so it has been promoted and carried on in the World, with more Barbarity, and Cruelty and Oppression, I wou'd say than any Religion ever was but than any other Design whatever. We have many Arguments both from Scripture and Antiquity, and the Common Sense of Mankind to prove the Falshood of that Religion; but there is nothing that does so immediately shock a Man that reads the Scriptures, and sees there, what Love, what Mildness, what Gentleness, what Beneficence, is required toward one another, and to all the Worlds I say nothing does so immediately shock a Man who reads these Things ev'ry where in Scripture, as to consider the great Uncharitableness and Cruelty of that Church both to the Souls and Bodies of all that differ from them; To their Souls, by pronouncing all to be damned who dye out of their Communion, how innocent and pious soever they were in their Lives; and to their Bodies by either burning, or effectually undoing them whenever they have it in their Power.

The Apostle tells us that the *Wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of Mercy and good Fruits*; and therefore certainly the Church cannot be guided by this *Heavenly Wisdom*, which judges so uncharitably of the Salvation of so many Christians, and commands all Princes under Pain of Excommunication to exterminate and root them out.

But before I proceed any further in this Matter, I think it will be fit to take Notice of an Objection that is frequently made, and that is, that we have no Reason to complain of their Cruelty to us since we have made so many severe Laws against them, and that therefore *We* are guilty of *Persecution* as well as *They*.

Now in Answer to this it must be confessed that we have many severe Laws against them, and I shall take notice presently upon what occasions, and for what reasons we did it; but they themselves must confess that notwithstanding these Laws they still are able to *live* among us, as their Predecessors have done ever since the Reformation, and that with so little Oppression, that I cannot hear of any Number of Families that have transplanted themselves into other Countries, tho' they might have Sold their Estates, and have carried what they had along with them. Many of them enjoy very great Estates, and have hitherto done so from Father to Son, and have been Protected in them by the same Laws that other Subjects were: And therefore whatever clamour the Severity of our Laws may make in other Countries, those who Live here see very little of the effects of it. How glad would Protestants in *France*, or *Spain*, or *Italy*, to say nothing of other Countries, be to enjoy the Liberty and Quiet they enjoy among us? They have been liable to no *Massacres*, nor the Severities of an *Inquisition*, nor the Barbarity of *Dragoning*; and those of their Religion Abroad have not seen them come by Thousands, Naked and Destitute to Beg their bread among them, and glad they could get out of their Native Country upon any Terms. These things We have seen from time to time, and considering the many Provocations we have had of all sorts, it is a great sign of the merciful temper both of our Country and Religion that we have not retaliated. I would only observe one thing more upon this Head, and that is that notwithstanding the open violation of our Laws in a Late Reign, and the fears the Nation was put into from those of that Religion, yet in all the popular Tumults that happened upon that account, not one of them that I can hear of lost their lives, or have done ever since, but for *Plots* against the Government *legally proved*.

BUT

But in the next place, it will be fit to consider what reasons we may suppose the Nation went upon in making those Laws that are against them, and in not allowing them the same Toleration it has allowing to many others who Dissent from the *Established Church*.

1. The First that I shall mention is the Nature of their Publick Worship, which we believe to be Idolatrous, and consequently very dishonourable to God, and Jesus Christ, and therefore not fit to be publickly suffered by any that do believe it to be so. We see that God in the Old Testament frequently reproveth the Kings of *Israel* not only for suffering the grosser Idolatry of the *Hearthen*, but also for not taking away that lesser of the Calves of *Dan* and *Bethel*, which was in many respects less than that with which we charge the Church of *Rome*. And indeed the case is very different between conniving at the private opinions of Men when there is nothing in their way of Worship injurious to the Divine Majesty, and suffering the Honour and Worship due only to God to be publickly given to Creatures. And in this respect we have much more reason to Prohibit the exercise of their Religion than they can so much as pretend to Prohibit ours if they had power to do so: For whatever they may think of our Private opinions, they cannot pretend that there is any thing wicked or injurious to God's Honour in our Worship; and therefore at the beginning of the Reformation in Queen *Elizabeth's* Reign the Papists themselves generally came to in, and continued to do so till the Pope fearing that this might insensibly bring them over to us, forbade it.

As for our Charge of Idolatry against that Church, I have not time now to insist at large upon it, and therefore I shall say nothing of their Worshipping of Images, of Relicks, of the Cross, of Saints and Angels, and above all of the Blessed Virgin; But would only take notice of what is their daily Service, the Sacrifice of the *Mass*, in which if they cannot prove the absurdest thing in all the World, *Transubstantiation*, they cannot deny but a little *Wafers* has every Day Divine Honour paid to it, and is Worshipped instead of Jesus Christ.

I know that they say for themselves, that the Honour is intended is intended to *Christ*, and if they are mistaken in the Object, they hope that *He* will excuse it: But in Answer to this I would only put a parallel Instance, Supposing there should be Persons in the World, as some say there are, that do believe there is but one God, that made the World, and all things in it, and do believe withal the *Sun* to be this one God, and do accordingly Worship it as such; would ask whether this be not *Idolatry*? And yet their intention is as much to Worship that one God that made the World, as it is the intention of the Papist to Worship *Jesus Christ* in the Mass; and the mistake of the object in this Case one would think should be at least as excusable as in the other; for it is much more agreeable to common sense that so Glorious a Being as the Sun should be God, than that a Wafer or a bit of Bread should be so.

2. It is to be considered in the next place, that those of the Church of *Rome* own a Person for the *Head* of their Church who is a *Foreigner*, and allow him very great *Prerogatives*, and therefore at best can be but *half* Subjects, at least to a *Protestant Prince*: But this is not the worst of it; this Head of their Church is a declared *Enemy* to all *Protestants*; and at the same time pretends to a Power to *Excommunicate* them, to *dissolve* their Governments, to *deprive* their Princes, and to *absolve* their Subjects from their Allegiance, and to *give away* their Country to such of his own Communion as will endeavour to get it. They cannot deny but that these are the Pretensions of the *Head* of their Church, and have been so for above 500 Years at least, and that He Challenges this Power not from any humane Constitutions, but immediately from *Jesus Christ*, whose *Vicar* He pretends to be; And to fix these things the faster upon their Consciences, a great part of that Communion pretend that He is *Infallible*. It cannot certainly be denied but these Principles must be very dangerous to *Protestant* Princes and states, and that they have reason to keep under all those whom they suspect to be *guided* by them. But further yet, these Principles have frequently been put in *practice*. Their own Historians give us an Account of great Numbers of Prin-

ces that have been Deposed by the Pope, and it's very well known what was Attempted against our Famous Queen Elizabeth, which caused so many *Rebellions* and *Plots* against Her through the whole Course of Her Reign, and the *Invasion* of the Kingdom by a Foreign Prince, which very probably had taken effect, had not God appeared signally in Her Defence, and dissipated his mighty Fleet by *Storms* and *Tempests* more than we could do by any Power we could bring against it. I do not say that *all* the *Papists* in *England* joyn'd then with the Pope against the *Queen*, but it's certain that *many* of them did, and as for those that did not, it does not appear that it was out of a Principle of *Loyalty* to the *Queen*, or *Love* to their Country, but only out of *Fear* of the *Queen's* Power; this we have Reason to judge by another Bull sent over from the Pope at their *Desire*, wherein * He excuses them from endeavouring to depose the *Queen*, till they should have a fair *Opportunity* to do it;

* Camb. Eliz. p. 316. Ed. Lugd. Bat. 1639.

And it is not unlikely but there may be such *Bulls* as these in Favour of our present QUEEN, who is every Year Excommunicated at *Rome* in the famous *Bulla Cava*, that Catholics shall not be bound in Conscience to attempt any thing against Her till a *French Power* shall make the Success *probable*; but if in the mean time any of them shall have a Mind to venture their *own* Lives by endeavoring to take away *Here's*, that it shall not only be lawful, but highly meritorious to do it, and they shall be reckoned *Martyrs* if they suffer for it, as the Plotters of this Day generally are. It was upon Account of these Principles and Practices that the severest Laws we have against them were made in the Reign of Queen Elizabeth, whereas before that Attempt against Her by the Pope, they generally lived with as much Peace and Quiet as other Subjects did, only without the publick Exercise of their Religion.

Cambd. Eliz. 21. 1570.

To conclude this Head, The Deposing Doctrine is by Great Writers of their own Church said to be determined by no less than Seven General Councils, which perhaps is more than can be said for any one Article of the *Trent Creed*, and to have

Vit. Loff. Diss. cussio decreti Mag. Con. Lateran. P. 89.

been

been in Execution upon above * Thirty Kings
and Princes, and therefore must be a Doctrine
of their Church, or they will have much ado to
Salve the Honour either of *Popes* or *Councils*.

* Ezov. de Pon-
tif. Rom. p. 61.
612, &c.

It therefore highly concerns all of that Church in this
Kingdom to consider well of this Matter; if they do still
own this Doctrine, they have no Reason to expect but that
we ought to look upon them as publick Enemies, that are
bound to do us all the Mischief they can as soon as it is in
their Power; That which may be only a Speculative Er-
ror in other Countries, is a most dangerous practical one
in this; But if they will disown it, as some pretend to do,
they ought in Reason to renounce Communion with the
Pope, as being a Tyrant and an Usurper, that pretends to
a Power from *Jesus Christ*, which he never gave him, that
would lead his Followers into Rebellion, and Murder, and
Perjury, and into all the Sins and Miseries which these
Principles have frequently caused, and may probably cause
again; And till they will do this, we have no Reason to
trust them who are under the Government, and whose
Consciences are under the Influence of such a Person. There is
this further Reason why they should renounce his Communion
if they dis-believe this Doctrine, that the Falshood of his Pre-
tence in this Point, is a certain Argument against his Infal-
libility, to which also he has long pretended; and conse-
quently that he is not oly an Usurper, but an Heretick, and
an Impostor; for there cannot well be a greater Heresy than
the pretending to be the Infalible Guide of the whole
Christian Church, if *Jesus Christ* has not appointed him to
be so; And this is what they would certainly cry out against
as the blackest Heresy in any body else that should pretend
to it; and therefore if they do believe this to be a false Pre-
tence in the *Pope*, they ought to look upon it be as much
Herry in him, as they would believe it to be so in any
other Person.

3. *The Last Reason I shall insist upon, is, what I have al-
ready taken Notice of, the Cruelty and Barbarity of the Church
of Rome towards all Protestants, and that upon such steady set-
tled Principles of Persecution interwoven with their Religion, that*
as

that we have Reason to expect the same Treatment from that our
Predecessors have met with, if ever we shall be so unhappy as to
fall under their Power.

The Great Council of Lateran, as they commonly
call it, has determined that all Princes ought to take
an Oath to Exterminate all Hereticks out of their
Dominions, that is, either banish, or kill them; but
the latter has been the more common Way; And that if any Prince
refuse to do this, than the Metropolitan and Bishops of the Pro-
vince must Excommunicate Him: And, if after all, He remain
contumacious, and have so much Tenderness for his Subjects that
he will not exterminate them, then the Bishops must signify it to
the Pope, that he may depose him, absolve his Subjects from their
Alliance, and give away his Kingdom to Catholics; that
is, to those that will destroy the Hereticks, for it supposes
none to be Catholics that will not do this. This is the deter-
mination of that Council, and the Consequence of that, is, that
all Princes of that Communion who do believe their Religion, must
think themselves bound in Conscience to act accordingly when it is
in their Power; And if they have any tenderness of Nature
which makes them shrink at such Barbarous work, they must look
upon that to be weakness and want of Faith; And if they have
given their Subjects any Promises or Oaths to the contrary, all
these must be null and void, or however, if they want any Dispen-
sation, the Pope will be always ready to give it them, and grant
them withal not only Forgiveness of all their Sins, but higher de-
grees of Glory in Heaven for such Meritorious Works.

These things are not mere Speculations, but have been confirmed
to us by the almost constant Practice of several Hundred Years.
I may say constant, except when apparently it could not be done
without great Inconveniencies another way; so that what by Cru-
sado's, by Massacres, by Inquisitions, and other Methods of
that kind, more Christian Blood has been shed by that Church in
this part of Europe only, than was by the Heathen all the World
over in all the Ten Persecutions, I say much more, as far as we
can judge by the remaining Accounts we have of that matter.

Concil Lat. sub
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It is well known what we suffered in England during the short Reign of Queen Mary, but that was nothing in comparison of what other Nations Suffered; We are told by an Historian that liv'd and dyed in their Communion, that in the Low Countries only, a place of less extent than England, in the compass of a very few Tears, a little before their Civil Wars broke out, what by Hanging, Beheading, Drowning, Burning, and Burying Alive, no less than Fifty Thousand lost their Lives for Religion. As for France, if we take in the Persecution of the old Albigenes, what was done in the beginning of the Reformation, and what has been done in our own time, the Number of those that have been Burnt or Mangled, or otherwise put to Death, or forced to fly their Country, will amount to many Hundred Thousands.

But I would not proceed in this matter any further, lest I should seem to incite to the same Barbarities toward them? which, God knows, is not my Intention, as it is not agreeable to the Mildness of that Holy and Merciful Religion which we profess; And all that I would infer from what has been said is only this, That since that Church is so irreconcilable to all others, and must and will Persecute whenever it is in their power, that we have a right in our own defence to do what shall be necessary to keep them under, that they may not be able to do us mischief, but that in this we ought not to judge by *Anger* or *Resentment*, but by the true nature and necessities of things.

Give me Leave to make some Application and so I shall Conclude.

I. From what has been said we may see what Reason we have to Bless and Praise God for his constant Protection of us against all the Plots and Designs of That Church, and especially for the Two great Deliverances which we this Day Commemorate. Let the Consideration of this great Mercy of God to us, make us put a Value upon our Religion, and endeavour to live up to it, and to do all we can to engage God still to stand by us, that neither we, nor our Posterity,

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sterity may ever fall into the Hands of those Merciless and Cruel Men. Our Enemies are not yet past Hope, they have a mighty Power abroad to support and encourage them, and we are divided at home who should oppose and resist them, and, which adds to the Melancholy Prospect, we are to many of us, by our Sins and Abominations provoking God to leave us; It is much to be feared, that notwithstanding all His Mercies to us, yet there is as much open Vice, much Forgetfulness of God, as much Irreligion and Infidelity as ever; I wish I could say there were not more.

This is therefore what I would earnestly recommend to you that hear me, That we would all seriously consider what we can do to cure that Spirit of Irreligion and Infidelity, which has not only spread it self largely, but is grown impudent and seems to defie Heaven; I believe I need not say how much danger we must be in of God's leaving us, if we leave Him; not that I would charge this upon the Body of the Nation; God forbid, I hope there are but very few, compared to the whole, that run into these Impieties; but I am afraid the Nation will be chargeable with not laying the matter to heart as they ought to do, with not being so tenderly concerned as they should be at the growing of an evil so dishonourable to God, and so dangerous to the Souls of Men; And if this be the Case, have we not just reason to fear least God should deprive us of the Blessing of the Gospel which we value so little.

Religion and Liberty are the Two greatest Blessings that God can bestow upon any People; and especially so when they go together: Let us have a care that we do not set one of these against the other, for that is the readiest way to be deprived of both: Give me leave therefore to Propose One or Two Things further to your Consideration about this matter.

1. The First is this; That Irreligion and want of Principles is more especially dangerous to a Free People, when many must be concerned in Publick Councils; There will be always so much danger of corruption, Private Interest, and Faction in such a People, that unless God and Conscience come in to keep them in Order, they will have much ad-

being Patrons of Liberty, should at the same time set up for
an Patrons of Religion, for otherwise the more Liberty we
have, the more Danger we shall be in of being undone.
2. The Second Consideration I would propose is this,
That tho' the *Corrupt* and *Libertine* Way of Talking so com-
mon among us may be taken up by some to go as far from *Po-
pery*, and other things which they are pleased to call *Super-
stition*, as they can; Yet in Truth there is great Danger that
such a Humour, if it should grow any thing general, would
at last lead back to *Popery* again, as all *Extremes* are natural-
ly apt to produce one another. As in the State, the immo-
derate Abuse of *Liberty* commonly ends in *Arbitrary Power*,
so it is in *Religion*, for *Popery* is *Arbitrary Power* there. And
as the true Way to preserve any *Legal Constitution*, is to keep
it within its due Bounds, to avoid any exorbitant Use of Li-
berty; so the likeliest Way, to keep Men still in Love with
that *Liberty* which God and Nature have given us of judging
for our selves in *Religion*, is to use it with *Sobriety*; and I am
satisfied that there is nothing that has so much hindered the
Progress of the Reformation, or been a greater Prejudice a-
gainst it in the Minds of Considering Persons than Excesses
in this kind. But besides this, a State of *Scepticism* and
Want of Principles, however it may please for a little while,
yet must be after some Time very uneasy to the Minds of
Men; there will be secret *Doublings* and *Misgivings* in their
Consciences especially when *Death* approaches, or *Afflictions*
come upon them, then none are commonly so *superstitious* as
they; When they have tired themselves with all the *Mazes*
of *Scepticism*, then nothing is so welcome as an *Infallible Church*
whose Opinions may be swallowed down in the *Lump* with-
out considering; especially if we add what other Advantages
that *Church* has to deceive dying Sinners after a wicked Life.
To Conclude this Head, *Irreligion* and *Superstition* are natu-
rally apt to produce one another; the *Superstition* of one Age
commonly begets *Irreligion* in the next, so when that hath
taken its Course, and quite wearied Men with the sad Ef-
fects of it, it commonly ends in *Superstition* again.

The

The Last Advice I would give is in the Words of the Apostle, spoken indeed in another sense, but yet very proper for our present Circumstances, *Stand fast therefore in the liberty wherewith God hath made you free; and be not intangled again with the yoke of bondage.* Popery is a *Yoke* that neither we nor our Fathers were able to bear. We had like not long since to have had it fixed upon us by a Prince of that Religion, but God was pleased wonderfully to deliver us, and I hope we shall al be so wise as to stand by this his Blessing to us, and endeavour to transmit it safe to our Posterity.

We have had but Two Princes who openly Profess'd the Popish Religion since our first Reformation, in the Time of *Edward the Sixth*; They Both Promised us faith at their first coming to the Crown, but how they performed their Promises is very well known; And if ever we should be so unhappy as to fall under the Power of another, we may depend upon it, the case will be so again. Those Two Princes I mentioned were Persons whose Words might have been depended upon in any Case except that of Religion; but no *Popish* Prince can with a good Conscience perform a Promise to protect a Protestant Church, but till he has an opportunity to oppress it, which by the Laws of Popery he is bound to do as soon as it is in his Power; and therefore all Promises or Oathes to the contrary must be esteemed by him to be null and void. But, Blessed be God, we are now so secured by good Laws that we cannot easily miscarry again in this Point without our own fault: Let us therefore depend upon God's Assistance, and go on courageously; Let no Enemy fright us from our constancy, nor any pretences or fair promises ever delude us into danger again.

F I N I S,